¶ To the right honorable, the Lord Francis Russel, Earle of Bedford, Knight of the noble Order of the Garter, and one of the Quenes Maiesties p͛iuie Counsell.

Humfrey Roberts Minister of the Church in Kings Langley, wisheth all prosperitie and long continuance in honor, with grace, peace, and comforte in Iesus christ.

AMONGE THE INNVmerable Benefits, which wee haue receiued of oure heauenly Father (Right Honourable) there is none in myne opinion, for the whiche wee are more bounden vnto his mercifull goodnesse: then for that it hath pleased him to illuminate this our Age with the shining Sonnie Beames of his heauēly Verytie, the Gospell of his Son Iesus Christ: which through his mercye is frēely preached amongst vs, that therby we might be brought from Ignorāce vnto knowledge, from Darkenesse vnto

This curious work has escaped the notice of all Bibliographers. It comprises in several sections, "Of Workynge on the Saboth"—Of Games and Playes—Of Tavernes and Ale House Hauntynge; of Silver Games, of Dauncing and Dauncing Schooles; and a Warning for all Popysh Priestes, and carelesse Mynysters. The Author was minister of King's Langley and his work is dedicated to the Earl of Bedford.

This book gives a very curious picture of the times, and how long the spirit of Romanism remained with both clergy and laity after the Reformation.

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Light: from falshed vnto Trueth: from Idolatrie and Superstition, vnto true seruyng of God: and consequently from the bondage, and filthy corruption of the Popes Decrees, Constitutions and Hypocryticall Lawes, vnto the perfect Libertie and freedome of Christes Gospell. But yet all this notwithstandyng (alas for grieke,) many great and haynous Enormyties and Abuses do styll remayne amongst vs vnreformed, whiche might make vs muche to marueil, were it not that the Gospell doth manifestly testifie, that Sathan our Auncient Enemye, is now as busie wt vs, as he was in tempt-
GEN. 3. tyng of our first Parentes, Adam & Eue, and of our Sautour Jesus Christ, whō he
MAT 4. VERS 8 prouoked to fal down and worship him, by showynge vnto him the Compasse of the Worlde, and the glorye therof: By which suttle polycie, he doth stil prouoke and entice mankynde to set so much store by the Riches & pleasures of this world, that the Thorny Cares therof, do cleane
MAT. 13 VER. 7. choke vp the pure sæde of Gods word sowed in our hartes. Therfore, moste lamentable it is (right Honourable Lord) considerynge how gentle and mercifull our God sheweth himselfe towardes vs, and to sæ howe vngratefull we behaue our selues towardes hym, in neglectyng

his

his holy worde and commaundementes, which (no doubt) is the cause, that Sathan so much preuaileth in this our time wherin raigneth Coueitousnes & vsery, Whordome and Fornication, Pride and Vainglorie, Swearyng & forswearyng, Fraude and Deceipt, almoste amongst all sortes of people: so that hardly a man shall knowe whome he may safely trust, yea scarse, his owne Household: So full is the worlde of cloked Papists & dissembling Hipocrits, who shewing outwardly a fayre face, and smothe countinaunce, are inwardly ful of all filthy corruption: euer ymagyning and practising to ouerthrow the Trueth of Christes Gospell: whose Deuilysh Pollycies and wicked deuises, our mercifull God, hath, & doth reueale, more and more, to our singuler comforte. And as for NEVTERS, or as they may wel be englished, Jackes on both sides, wee haue innumerable remaynyng amongst vs, whiche lyke cunnyng Tennies Players, can finely play with both handes, tw and fro: forwarde, and backward: hye and low: Or as our English Prouerbe is vsed: can holde w the Hare, and runne with the Hounde: who are stablished and settled vpon no sure grounde of Religion, but geuen to vse the tyme, as place and company shal

serue

ſerue, or as hope of worldly gayne and preferment geueth occaſion, haueing no reſpect neither to Gods glorie, nor their owne ſaluation, ſo faſt are they holden wᵗ blindnes, by the Deuyls procurement ẏ it may well be ſayd of them wᵗ ẏ pſalmiſt
PSA. 14 Dixit inſipiens in Corde ſuo, non eſt Deus. The Foole hath ſayde in his hart, there is no God. Neclecting that which Chriſt
MAT. 6 ſayeth in ẏ Goſpell ſaying, that no man can ſerue two Maſters, without diſplea-
LVK. 16 ſing of the one: neither is it ſufficient to be dome, and as it were to ſay nothing, and lye lurkinge in dens & ſecret places, and in mens ſight neither to hinder, nor
MAt. 12 yet to further the Goſpell. For of ſuche, Chriſt ſaith: Qui non eſt mecum, contra
LVK. 11 me eſt. He that is not with mee, is againſt mee: & he that gathereth not with mee, ſcattereth abroade. Meanyng, that all Chriſtians ſhould, to the vttermoſt of their habilitie, further the paſſage of the Goſpell: and therfore, our indeuer & diligence muſt be to pleaſe God, & not men:
GAL. 1. For S. Paule ſaith: if I ſtudied to pleaſe
2. CO. 6. men, I were not the ſeruaunt of Chriſt: neither is it poſſible, euer to make Chriſt and Beliall: light & darckeneſſe: Truth and falſhed: the Goſpell of Jeſus Chriſt, and the Popiſh Ceremonies to agree: for ſuche doth God vtterlye deteſt, for they

ſerue

serue the worlde. Of which sort of people (Right Honorable) many do stil remaine in great Offices & highe callyng, in this our common Wealth, whiche beare the name of Worshyp, (I had almost said) of Honor: whiche no doubt, are great stumblynge Blockes, and offences vnto the Weaklings, and a hinderaunce vnto the due passage of Christs Gospell: For how should cloaked Papistry be tried out and punisshed, seing a great nomber of Officers, are therin Fautors themselues: Or how shuld true Religion prosper, & take place in the simple, when the Learned, & men in highe callyng are NEVTRS, or of no Relygion. For notwithstandyng, good and holsome Lawes, Statutes, and Proclamations, be set forth by our gracious Soueraign (the Quenes Maiestie) and her mosse honorable Counsayle, for the furtheraunce of the Gospell, and the abholishyng of the Popes fayned Relygion. Yet I am certayne, that in many places in this Realme. The Churches are not refourmed: Monumentes of Idolatry, not quite defaced: Yea Massebokes Vestementes, Sensers, Candelsticks, Crosses, and the chiefe Instrumentes of the Idolatrous Masse, are styll reserued, eyther in som darke corners in the Churches, or els in some Popish mans House

Temporal Officers are more feared of the common people, then the Ecclesiasticall & therfore such shulde be. furtherers of true Religion, & not Papists nor Hipocrites.

as in the vestry in S. Giles in ỹ fields. 24. of August last.

of the

of the Parish. Yea in som places, Beades are suffred in the Churches openly to be vsed, with many other Monumentes of Superstition. These thinges (Right Honorable) I speake by experience, for of late I haue seene them: And vnto whom this faulte maye be attributed, but vnto Officers & Magestrates, who haue Auctority to correct and punish the same.

In wales

Especially, Churchewardens, & sidemen: who cloake these thinges.

And a great parte of this fault, may also be iustly laide to their charge, whiche beare the name of Pastors and teachers in the Churche of God: who beyng either verye Papistes, or els NEVTERS and dissemblyng Gospellers, suffer the flock of Christe to perish, and sterue for want of Spirituall foode: nothyng regardynge that their Office is to fede, (as Saincte PETER saith) the Flocke of Christ, as much as lyeth in them. Not remembryng the warnynge and Admonition of God declared by the Prophet, who saith that the Bloud of those whiche perysshe throughe the negligence of the Watchemen, shalbe required at their hands, howsoeuer they flatter them selues in this worlde: yea, and though they can playe neuer so finely with both handes, and so blinde men, with scrybyng and subscrybyng for to hold their lyuynges in quiet possession. Yet Omnes nos manifestari oportet,

A greate faulte in Mynysters.

1. PET. 5

EZE. 33.

2. CO. 5.

oportet, coram tribunali Christi. We must all appeare before the Iudgemēt Seat of Christ: where no Cloake for Hipocrysie shalbe suffred, no dissimulatiō shal serue no excuse shalbe had: no merites of saincts departed, nor of our selues shal preuaile: no, nor al the popish Masses ẏ euer were mūbled by al ẏ Popes, Cardinalles, and priests, shalbe any thing regarded, or bee able to excuse those idle & careles pastors but onely ẏ merites & that one only oblation & sacrifice of Christ̄ death & bloudshedīg, with which price, he hath alredy purchased pardon & forgeuenes of sinnes for al those ẏ vnfainedly beleue in him, and ẏ haue not ben ashamed to confesse him & his word i this wretched world, for any trouble or persecutiō, that ẏ wicked (the Instruments of Sathā) shal lay vpon them. All whiche thynges, when I considered (right Honorable) I was stroken with a great feare, beynge troubled in my minde, to thinke what accoumpte I should be able to render vnto my Maister, when it shalbe saide vnto mee. HEB. 10

MAT. 10

Redde rationem dispensationis tuæ: LVK. 16

Geue accompte of thy Stewardshyp.

For I considered that the Lorde, of his great goodnesse, had cōmitted an Office vnto me, and therfore, must without nay render an accompt therof: and thoughe I

haue receiued (but as it were) one talent, in comparison of those which are of great learning, and excellent knowledge, yet
MA. 25. I am warned by that slothfull Seruant, which hyd his masters talent in ẏ groũd, to occupy my simple, & smal knowledge, to the profit & gaine of my Master Christ: (that is by all the meanes I can, to win the people vnto God, by teachyng, wrytyng, and by good Conuersation: That if by any meanes I might helpe to buylde vp the brokē & shattered walles of Christ his Churche, not presumyng to be as a Mayster Mason, but as one that helpeth to cary vp stuffe, as Bricke or Morter, or suche lyke, by whiche meanes, I may also quiet mine owne conscience, whiche is vnto me, as a sharp Spurre, to prick me forwards vnto this my enterprise, which of duetie, I thought my selfe bounde, to present vnto your Honor: both as a Testimonie of my good wyll, and vnfayned Affectiō towards you, & also as a witnes of my simple Exercise, if that it shall seeme (to your Lordship) any thyng profitable for the Churche of Christ, the furtherance of Religion, and the Reformation of those Abuses, which in this short Treatise, I haue briefely touched. For truely, the abusyng of the Sabaoth day, in this our time, (wherin Godlines shuld flowrish)

worlish) is a great cause, that Sathan so muche preuayleth in his wicked Practises: wherwith he would hinder the Gospell, & cause Ignorance styll to remaine.

For when the people, are geuen vpon the Saboth day, either to be exercised in worldly affayres, or in vayne and fruitlesse spendyng of the tyme, in playe and games, with suche lyke Vanyties, when they should geue attendance vpon preachyng and hearyng of Gods word: How can it bée, but Ignorance must styll be mayntayned and contynued amongst the people? For it is pytifull (Right Honorable) to see the grosse Ignorance that doth as yet remaine not onely in ỹ countrey, amongst those who ar coũted rude, but also in Cyties: yea, in that famous Cytte of London, where (no doubt) there be a great nomber of learned and Godly Preachers, who spare no labour, to further the Gospell, and the glorye of God, for whom we haue great cause to praise God: but yet, al this notwŏstãdig, a great many, yea: I may say (a multitude) come neither at Seruice, Sermon, nor any other godly Exercise in the Churche: But vpon the Sabaoth Day resorte rather to Bearebaytyng, Bulbayting, Daũcing, Fenceplaying, and suche lyke vayn Exercises, then to the Church, to heare the

Godsen
a rea
for this,
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countre

worde of God: so colde is the Deuotion of a great many, both in the Citie and in the Countrey: so lytell regard Housholders & Maysters haue, to bryng vp their Housholdes and famylies, in the feare of God: and so litle care haue Officers and Maiestrates to their charge and Office, in punishyng of the offenders, that to abuse the Sabaoth day, is counted, either no offence at all, or a very light cryme.

If one do steale, or cõmit Murther: the Lawes of the Realme doth punysh with death: But for Idolatrye, swearynge, and breakynge of the Sabaoth Daye, there is no punyshement. And yet, the same God whiche saide: Thou shalt not steale, saide also: Thou shalt not take the name of God in vayne. Thou shalt remember to keepe holy the Sabaoth day. Therfore, most necessarie it is, that some Order of punyshment be had for the abusing of the Sabaoth Daye, for Idolatrye, and for swearynge vayne & blasphemous Othes. The Lorde God graũt for his mercies sake, that some Redresse may be had, and prepared for the due obseruynge of Gods Commaundementes, that those vayne and fruitelesse exercises maye not be suffered to be practised and vsed vpon the Sabaoth Dayes, whiche drawe the people from the hearynge of

Gods

Gods worde, to the behouldynge of vanyties. And is a great cause of blyndenesse and Ignorauncе, whiche in dæde brædeth Disobedience, bothe towardes God, and also towardes our most gracious Soueraigne: whome I praye God longe maye raigne ouer vs in health and quietnesse, both of body and mynde: And confounde her Enemies, both forreygne, and Domesticall, bryngynge all their Deuylysh deuises to naught, & of none Effecte. And encrease the zeale of Maiestrates and Officers, that all Vices maye be punished, and the Lord better serued: oure Knowledge encreased: our zeale augmented: and our lyfe and conuersacion reformed.

A praier for ỹ preseruatiō of oure gratious Quene Elizabeth.

That once we maye sée Jerusalem in prosperytie: the Churche of God, cleansed from al cloaked & dissemblyng Papistes: Idle Pastors and Loyterers, whiche hynder the encrease of the Gospell, as muche as they can: PSA. 128

But maugre their malyce, this is true, that is written. Magna est veritas, et prevalet. Great is the Trueth, and prevayleth. 3 ESD. 4

And I doubte not (Right Honorable) but that God, who hathe for the sauegarde of his poore Flocke, preserued oure THEODOTIA,

from the Rage of Sathans malyce, wyll both saue & defend her from all Trayterous Rebelles, to our ioy & comfort, and vtterly confounde & rote out all her, and our enemies, plantyng also in ỹ Church of god, vigilant Pastors, good Shepherds and painful Labourers in Christs Vineard: who willyngly wyll take care of Christes Flocke. And that wyl not feare the threatnings of the wicked Papistes, thoughe in priuy corners they sclaunder them, and repine againste them neuer so much: yea, they wyll not shrinke from doing their duetie for any terror or feare of man, regarding ỹ saying of S. Paule which sayth. **Who shal seperate vs from the loue of God? shal tribulacion or anguish, or persecution either hunger, either nakednes, either peryll, either the Sword?** Yea, no practice of Sathan shal preuayle with such, no threatnynges of Rebelles and Traytours can driue them from Obedience to God, and to their gracious Quene. And therfore, vayn and most folyth are the wicked deuices of those hollowharted & fayned Subiectes, whiche thinke to procure perfecte Christians, to ryse agaynst their lawful Prince, and to extol a most wicked enemie, both to god and the

ROM. 8

and the Godly, (I meane the Pope) that Romish Antichrist, whose delight is alwaies, to set varience, not only betwene one Prince & another: but also prouoketh Subiects to rebell against their lawfull Princes: wherof we haue had experience lately, whose wicked pretence, the Lord hath graciously reuealed, and styll wyll bryng to light. For, **he þ dwelleth in Heauen shall laughe them to scorne: yea, the Lorde wyll haue them in derision.** PSA. 2. And thoughe, as the Prophet Dauid saith, that the vngodly haue drawen out their Sword, & bended their Bow of Rebellyon: & by trayterous deuices, haue sought to cast downe the poore, and to slay suche as be of right conuersation: yet, **their Sword shal go through their owne hart, and their Bow shall be broken.** PSA. 3. IBID. VER. 1. Yea, their wickednes shal fall vpon their owne pate. Thus the Godly are comforted in the Destruction of the wicked, & thus are the obstinate and hard harted, brought to confusion, and perpetuall shame & Dishonour: so that the righteous flowrish and reioyce in the Lord, onely hauynge this respect, that as I haue before mẽtioned, the abuses raignyng amongst vs may be

Papisti-
tall & Hi
pocriti-
tall Offi
cers, doe
hynder ꝑ
Gospell.

abolyshed, with all Papisticall and Hypocriticall Offycers, whiche are greate lettes vnto true Relygion: yea, a hynderaunce vnto the Gospell: This I am bould to speake and testifie, for that experience teacheth the same. And I thynke your Honor is not altogether ignoraunte hereof: For if there be in a Towne or Village, but a man of meane Estate, bearynge but a small Offyce: the people dare not, so muche, as once to loke (as it weare) awrye: Therfore daungerous it is, to haue suche remaynynge in Offyces, as be any thyng at all infected with Papistrie: for they doe not onelye discourage the simple and Ignoraunt, in beleuynge the Gospell, but also hate such, as by Gods goodnesse, haue attayned vnto true Religion.

These thynges (Right Honorable,) I haue added, more then at the first I had thought: But for as muche, as it is but the Trueth: I truste, your Honor wyll the more beare with mee: And hopynge the rather therby, to see perfect Reformation in the Churche of God, and due correction of Offences: With some good Order taken, especiallye, for the obseruynge of the Sabaoth Daye,

THE EPISTLE

holily, and accordyng to the Cõmaun-
dement of God: Who sende your
Honor, the yeares of NESTOR,
with ỹ health of GALEN:
And quietnesse of Con-
science, to his good
wyll and plea-
sure. A-
men.

Your humble Oratour

H. R.

¶ The Author his verdict, vpon rash Iudgement.

Ad penitendum properat, cito qui iudicat.

¶ Of sentence rashfully exprest
repentance doth ensue,
The man that blindly verdit geues
ought therefore sore to rue.
Therfore (O reader) ere thou iudge
indifferent see thou bee,
Leste that the wise and learned sorte
thy malice happe to see.
I meane not to reprone the good,
which vertue doe embrace,
But wicked and malicious men
that seeke the same to race.

BRITISH MUSEUM 15 62 JUN

A Preface, or

briefe Declaration, of the right Vse of the Sabaoth Daye.

BEFORE I DOO speake of the Abuse of the Sabaoth daye, it is nedefull to set forth the right vse therof. Of ỹ firſt inſtitution of the Sabboth daye, ỹ Scriptures do manifeſtly in ſundry places declare, and in what ſorte the ſaide Sabboth was by God cõmaunded to be obſerued: it doth euidently appere by ỹ Cõmaundemẽt, which God by his owne voyce ſo wonded out of the Mount in the Audiẽce of all the people, thus ſaying.

Memento vt diem ſabbati ſanctifices:

Remember the Saboth day, that thou ſanctifie it. with a long reherſall, that they in fiue dayes ſhould do all

all their bodely laboures, & vpon the seuenth day, both they, their Seruantes & Cattell shuld rest, callyng to remembrance ỹ mightie power of God, and his greate goodnesse, for that it pleased him in the space of. vi. dates, to creat Heauen & Earth, with al things in them contayned, and restynge the seuenth day, he blessed it.

GEN. 2.

After this maner therfore, the Lorde would haue his people to sanctifie the Sabaoth day: both callynge to remembrance the benefite of the Creation: and also the great goodnes of God in deliuering of them frō Pharaos bōdage in Egipt. And to the intent the Israelites shuld not forget ỹ great goodnesse of God towards thē, he published his law & commaūdemēt vnto thē, writting thē in. 2. Tables of stone, euen w̄ his owne finger. Whiche he afterwardes, by the mouth of his ser-

EXO. 14

EXO. 31. DEU. 18

uante Moyses, declared vnto the people in this sort, wher he saith

Syx dayes ye shall worke: but EXO. 35
the seuenth day shalbe vnto you the holy Saboth of ỹ Lords rest: whosoeuer doth any worke therin shal die. Such was ỹ straightnes of this cõmaundement, that they might not kyndle any fyre vpon the Saboth day. And therfore ỹ man which had gathered NV. 15
but a bundell of sticks on that VER. 3
day, was commaunded by Gods own mouth to be stoned to death And afterwards diuers & sũdrie tymes, by his Prophets he doth styrre the people to the keping holy of the Lords Saboth, as in Esay the Prophet is wrytten, ỹ ESA. 5
al those which kepe thẽ selues, ỹ VE. 6
they vnhalow not the Saboth: but fulfyll the Lords couenaũt, shall be brought vnto the holy rest of the Lordes Mountayne

and

and ỹ they shalbe ioyfull in the house of prayer, yea their burnt offeringes and Sacrifices shalbe accepted. And also in an other

ESA. 58. VER. 13. place he sayeth, Yea, yf thou turne thy fæte from the Saboth, so ỹ thou doe not the thyng which pleaseth thy selfe in my holy day, & thou call it the pleasant, holy, and glorious Saboth of the Lord, and ỹ thou geue him the honour, so that thou do not after thine owne imagination, neither sæke thyne owne wyll, nor speake thyne own words: then shalt thou haue thy pleasure in the Lorde, & I wyl cary thæ hye aboue the earth, and fæde thæ with ỹ heritage of Jacobe thy father: for ỹ Lords owne mouth hath so promised

Thus we may see, both what punishmente the Lorde appoynted for the breakers of this commaundement, and also the reward for keping the same holy Yea thus would God haue his goodnes knowne, & be kept in cõtinuall remẽbraũce, amongst his people by kepeing holy of ỹ Saboth day, onely by geuyng them

selues

selues to holy & godly exercises. For by ỹ mouth of the Prophet Jeremy, he cõmaundeth that the people should cary no burthens through the gates of Jerusalem vpon the Sabaoth Daye. IER. 17. VER. 21

And by Ezechiell the Prophet, the Lord saith. I gaue them also my Sabaoth day, to be a token betwene mée and them, and therby to know that I am the Lorde which hallow them. EZE. 20. VER. 12

And in another place, he doth muche blame the Prieſtes, for breakyng his Law and forturnyng away their eyes from the Saboths: in this maner ỹ Lord, both taught the right vse of the Saboth day at that time, & also shewed hym selfe by his Prophets, to be moued wt anger against the people which dyd not obserue and kepe the same as he had cõmaunded. EZE. 22. VER. 26

But some will obiect & say, that we being vnder ỹ freedome and libertie An obiection.

& liberty of ỹ Gospel, are deliuered frō ỹ ceremonies & shadowes of ỹ law, & therfore ought not to obserue one day mor thē another

The Answere.

Although ỹ Christians be deliuered frō the Ceremonial Law, w all the shadowes and ceremonies therof, yet it is certayne ỹ they are bounde to kepe the Morall precepte, for Christe sayeth,

MAT. 5 VER. 17 Ne existimate me venisse vt dissoluam legem, aut prophetas: Thinke not ỹ I am come to destroy the Law, or ỹ Prophets: I am not come to destroy, but to fulfyll: & therfore, although we be deliuered from ỹ law as touching the Ceremonies therof, or ỹ we should therby be iustified, yet as touchinge ỹ parte which pertayneth to obedience, it doth styl remayne and ought of christians to be obeyed, & kept: for it followeth of congruetie, ỹ thole which are iustified shoulde be obedinte vnto Gods commaundementes;

wherof

wherof this which we speake of is one. And though the ceremonye of this precept of keping holy ỳ Saboth day, be abolished which is ỳ the seuenth day only should be kept, yet as it is before aledged, for ỳ we be iustified by Christ, we ought to obey God in all his commaundements, and therefore as the Iewes Saboth dyd put them in mynde of their delyuerance from bondage, and greate trauayle in Egipte, vnto the desarte, where they weare fedde with MANNA, as it were without any labour, and afterwards possessing ỳ Land of Canaane, which God promised to geue thē to inhabit. So hath ỳ Church of God appoynted vnto the Christians a Saboth also, to put vs in remembraunce both of our deliuerance from ỳ bondage of Sathan & euerlastyng death.

EXO. 14.

IBID. 16

VE. 14.

IOSV. 3

and also of our euerlastyng reste, which we looke and hope for through the merits of Christ Iesus, in whom we haue, and doe fulfyll ỹ whole Lawe, for which benefite of iustification, our Sabboth is appoynted vpon that day in which Christ rose from death, that is ỹ fyrst day after ỹ Iewes Sabaoth, which the Christians named, DIES DOMINICVS, the Lords day: a daye dedicated and appointed, to be wholy bestowed in the Lordes seruice. A daye in which Christians shoulde meete together in the place ordeined by cõmon Order, there to heare the word of God preached: to make common Praiers vnto God: and to professe our fayth and Religion, in ministrynge and vsing the holy Sacramentes: and therfore that we might wholly be geuen vnto these godlye and profitable

MA. 28.

Exercises

Exercises, it pleased god by polytike lawes & orders, to forbyd bodely labor to be vsed vpon ỳ day: And therfore thole which breake and violate this cõmaundement doeth greeuously offende:

Those which do wilfully breake the Saboth day do offend many waies.

First, for that they neglect the Commaundement of God: Secondly, in geuyng offence vnto the weake: And thyrdly, in wylful absentyng of themselues from Sermons and Godlye Exercises, seperatynge them selues from the Congregation.

They do also hinder their Salnation: for that all Christians are iustified throughe Faith in Christes merits: And the Apostle sayth: ỳ Faith cõmeth by hearyng, & hearing by the word of God: so that in not resortyng vnto ỳ Church, which is ỳ place appointed, both for the preachyng and hearynge of the worde of God, whiche is

ROM. 10. VE. 17.

cõmonly vsed vpon ỹ Lords day, they hinder their Faith, for that they here not Gods word, and so of cõsequence their iustification, which is saluatiõ. Thus as briefly as I coulde, I haue set foorth the right vse of the Saboth daye both commaunded vnto the Iewes, and also vnto vs, as touchynge our Obedience vnto the same. Nowe vnto the Abuses practised euen at this present amongste vs, vpon the Lords Saboth.

An earnest complaint, of diuers vaine, wicked, and abused Exercises, now cōmonly practised on the Saboth Daye. &c

¶ Fyrst, of Workynge on the Sabaoth Daye.

IT IS LAMENTABLE to see, howe vnsatiable, a greate nombre of people are at this this present, with the greedy desire of worldly Riches, being so fast clitched (as it were) in the Deuils Clawes, that thei wyll spare no meane, yea: bee it neuer so vnlawful, neuer so wicked, & neuer so directly againste the Commaundements of God, for to procure vnto them selues, vayne and transitorie Richesse: shewyng thē selues herein verye lyke vnto ẏ coueitous MIDAS: of whom Poetes haue fayned to

haue

haue wished al things ỹ he touched, to be turned into gold: such was his greedy & coueitous desires, & such is ỹ auarice of many at this tyme also, ỹ by their outward appeareance, & suttle practises, they may be iudged to bee in their minds lyke vnto ỹ gredy MIDAS: of which sorte of people, because ther be many, vsing sundrie vnlawful meanes to be rich in gold & siluer, & al other worldly tresures: I wil only speak but of one sort, pertaining chiefly vn to my purpose, for other wise I should seme to dissēt frō my mater Those ar thei which by their gredines of work, i sparing no time: no, not ỹ Saboth day it self, may be thought to imagin al their riches to increase, onely by their own trauel: for it is likely ỹ they mistrust the prouidence of god, & so credit not the holy scriptures,

HKORL

which Christe himselfe taught: saying, Primum querite Regnum Dei, & iustitiam eius, & hec omnia adijcientur vobis. That is: Seke ye fyrst, the kyngdome of God, and the righteousnes therof: and all these thynges shalbe ministred vnto you. MA. 6. VER. 33 Oure Sauiour Christ spake these things to take away ỹ inordinate care of worldlye Riches, and to entice all men diligentlye to trauell for the inestimable Riches of Gods word, and the true vnderstanding therof: which treasure doth far passe and surmount al worldly goods.

And because the Sabaoth day is by order of Gods church appointed to preach & to heare ỹ euerlasting worde of Christes Gospell, which maketh many rich ī godly knowledge, perfect ī faith, & stedfast ī hope, aboūding ī good workes, it is verye nedfull, ỹ on that daye, men should abstayne from worldlye and bodelye labours

without great & vrgent necessy-
tie do cõstrayne them to worke:
otherwise I think truely ỹ these
gredy Cormorantes, which wyll
not spare ỹ Saboth day to heare
Gods word, and spende the same
Daye in Goddes Seruice, shall
for all their labour therin, be a-
ny thing therfore the Richer, no
more then the Israelites: which
EXO. 16 notwithstanding, thei were com
VER. 27 maũded to tary in their Tentes
vpon the Saboth day: yet not be
leuyng Moyses, they went into
the fields, thinkyng by their la-
bours to finde MANNA, were de-
ceiued, and found none: but both
lost their labor, & moued God to
angre, by breakyng his cõmaun-
ment, and mistrusting of his pro-
uidence. And therfore, suche as
haue no regarde vnto their spy-
ritual nourishment: but haue al
their delight in worldly Plea-
sures

sures and Riches: let them geue eare vnto the voyce of God, pronounced by Aggeus the Prophet whiche saith.

Be cause ye leaue my House desolate, and make haste euerye man to his owne house, Therefore, vpon you the heauen is stayde from dew: & the Earth is stayd from yeldyng her encrease. &c. AGGE V. 9 10.

¶ Beholde (O ye worldlyngs) that the Lord wyll take frō you, the Dewes of Heauen, and the encrease of the Earth, whiche is al ye care for: if you do for loue of those thynges, toyle and laboure vpon the Saboth Daye, therby le auynge the House of Prayers desolate. Leaue therfore, your carefull toyle and labours vpon the Saboth day: as cartyng, caryng of sackes & packes, byinge and sellyng: yea keping of faiers and Markets: & almost all handycraftesmen. which for greedynes of gayne, wyll not spare one

day in the weeke, to heare ỹ Gospell preached, leaste God in his wrath do punish you with scarsytie of worldly cõmodities in this
MA. 22. lyfe: and for Disobedience vnto
VER. 13. his holy wyll & cõmaundement, after this lyfe, thruste you into vtter Darkenesse, where is weeping and gnasshing of teeth, and cõtinual paynes world without ende. Repent therfore, and turne vnto the Lorde, whyle ye haue
MA. 14 tyme: for you knowe not at
VE. 42. what tyme, your Lorde wyll come and call you to accountes:
MA. 25. And leaste whyle ye sleepe and
VER. 6. slomber in your Securytie, the Brydegroome doo come, and ye haue no Oyle in your Lampes.

For if ye embrace not the Gospell of Christe, when it is offered vnto you, & frame your lyues therafter, euen now before ye be called hence: truely to borow of

your

your felowes oyle, shall not preuayle: for if ye do leaue neuer so much Gold & Siluer to be praid for, after ye be once departed out of this lyfe, it shal nothing help. For ỹ Psalmist saith. No man may deliuer his brother, nor make agrēment vnto God for him: for it cost more to redēme their soules: so ỹ he must let that alone for euer. Be not therfore deceiued with any such vaine & erronious doctrine: as to think that for money geuē to a popish priest, to mumble vp Masses, or Dirges you shall be delyuered from Hell: for ye see by the word of god, that if ye do not embrace wt a perfecte faith the Gospel of Jesus Christ, which teacheth, ỹ our saluation cōsisteth only in ỹ deth & passion of Christ, ỹ nothing shal preuaile vnto ỹ attaynmēt of eternal life. And therfore let no opportunitie escape, especially, ỹ Saboth day. PSA. 49 VE. 7. 8

to heare

to heare the word of God, and to serue hym: whiche God graunte we may all do, for his son Christ his sake. Amen.

¶ OF PLAYES AND GAMES, vsed vpon ỹ Saboth daye:

¶ And first of Tauernes, and Alehouse hauntyng.

BESIDES THESE ALSO whiche for the greedy desire of worldly Rychesse: wyll not reste vpon ỹ Saboth daye: So be there a great sorte of people, thoughe they worke not, yet are they not idle, nor yet well occupyed, vpon the Saboth daye.

For wheras they should resorte vnto the Church to serue God in his congregation: then are they in Tauerns & Alehouses, tossing of pots, where they do not onely cõmit

cõmyt one, or two Offences, but a great many: For although thei worke not, yet thei breake ỹ Sabaoth, in so muche as they keepe not holy the Saboth day as God cõmaunded. And truely, better they were, to worke vpon ỹ Son day (if nede should require:) then so to passe the time, in dronknes, swearyng, and blasphemynge of Gods name: playinge at wicked and vnlawfull games: wherein are vsed most horryble swearyng and forswearyng: brawlyng and fightynge: w a nomber of other abhominaple vices, spendynge both the time, and their goodes wastefully, appearynge more lyker Monsters, then men. But, O ye foolysh & vnwise people: nay, rather brute Beastes: do ye not know? or wil ye not learne? that you shall render an accompte for all these thinges vnto hym that LVK. 16 VER. 2.

iudgeth

iudgeth righteously: yes truely, ye shal geue a reckoning (not only) for al your wicked & vnrighteous doings, swearing & blasphemie: but also for al your idle talk vsed vpon your Ale benches: for Christe hathe spoken, saytinge.

MA. 12. VER. 36 Sed dico vobis, quod de quocunque verbo otioso, quod loquuti fuerint homines, Reddituri sunt rationem in die iudicii. That is to saye: But I say vnto you: that of euery idle word that men shall haue spoken: they shal geue accomptes at the day of Iudgement. And beside this: a great dānatiō hāgeth ouer your heades, for your dronkennes and swearynge: As the Apostell S. Paule preacheth: wher he sayth: That, Gluttons & Dronkardes, shall not inherite the kyngdome of Heauen: and as for the Swearers: GAL. 5. VER. 21 The Lorde saith, that the Plague shal neuer departe from their Houses. For thus in Syrach,

Syrach, it is written. A man that vseth much swearyng, shalbe filled with wickednes, and the Plague shall neuer goe from his House. So that there is no dallying with God: for although ye do escape the punyshment of the Lawe, by the frendshyp of men: yet the Lorde doeth see all your wickednes, and how smallye ye regarde his holy wyll and cõmaundement, and howe lyttell ye do esteeme the tyme of preachynge, and of Prayer: both by abusinge the Saboth Daye, as I haue before declared: and by offendynge the consciences of many, in seing your wickednes. ECC. 23. VER. 11.

Therfore, learne to take heede and beware: for thus ỳ Psalmist doth warne you. Inteligite insipientes in populo, et stulti aliquando sapite. PS. 94. VER. 8.

Understande, ye vnwyse amonge the people, and ye fooles, once ware wyse.

Qui plantauit Aurem, non audiet? &c.

Yethat

He that set the eare, shall he not heare: he ẏ factioned the eye, shall he not see? he that chastneth the Heathen, shall not he punysh?

Thus you do see, ẏ ye can by no meane hide your wickednes, for all things are manifest in Gods sight. Therfore, while ye ar thus warned by Gods word: yea, daily called vpon: leaue off this your euill & vngodly spending of that tyme, whiche should be whollye spent in holy & godly Exercises.

And as it is vtterly vnlawfull in this wise to spend ẏ Sabaoth day: so is it not lawfull at all other tymes beside, so to passe ouer our lyfe: I meane, as before I haue said: in dronkenes, swearyng, blasphemy, brawlyng, fightyng, & such lyke: but we shoulde all our tyme liue godly & christi-
LVK. 1. stianly: for so are we taught in ẏ
V 74.75 Gospell. That we beyng delyuered

oute

out of the hands of our Enemies, might serue him without feare: in holynes and righteousnes before hym all the Dayes of our lyfe. So that you see, that not onely the Saboth Day is of Christians to be holily obserued: but also that all the dates of our lyfe, are of vs to be kept holy, not that we should euery day be ydle, not worckyng: but that euery one should trauell in their vocation and calling, as the Lord hath cõmaunded: only hauynge respect that we do bestow the Sabaoth day, as God hath wylled vs.

❧ But I haue not yet spoken of all Abuses practised vpon the Saboth day, for thei ar infinite, and therfore in a maner vnpossible to be set foorth, other by writynge or speakynge. Wherfore I I do endeuer, only to complaine of suche abuses as be vntollerable amongst Christians: For, not

onely, ỹ offences before alleaged, whiche all men do confesse to be wicked, vile & nought, are to bee auoided & corrected of the godly Magistrats: but also many other vaine & vnprofitable exercises, playes & games vsed comonly vpon the Saboth dayes. As I may speak of one notable Abuse, whiche among ỹ rest, is so much practised, ỹ it is made in a maner lawfull for Christians to breake and violate ỹ cõmaũdementes of god: & it is called a (Siluergame) These Siluer games, are becom such snares, & as it wer baits to catch men: ỹ it seemeth vnto me Sathã to becom a cõning Goldsmyth: for by that practise, are drawen such a nomber of people, from the Churches vpon the Saboth dates, when they shuld here the Gospel preached: ỹ me thinks I see ỹ Deuil laugh (as it were) in his sleue, for ỹ by his deuices,

Of Syluer Games vpon the Saboth dayes.

and ſuttle practiſes, ỹ people, by cõtemning ỹ word of god, do willyngly follow theſe vanities: for truly, ỹ people wil not ſtick to go x. or xii. miles vpon ỹ ſaboth day in ỹ morning vnto a Siluer game ther to ſpend ỹ time in vanyties al the day long: So ỹ a man may find the churches empty, ſauyng the miniſter & .iii. or iiii. lame & old folke: for ỹ reſt are gon to follow ỹ Deuils dauce. So ỹ theſe, and ſuch like deuices frequented on ỹ Saboth day, are (no doubt) nothing els, but the practiſes of Sathã, for to hinder ỹ Goſpel, & to kepe ỹ peple ĩ ignorãce & blindnes: for at theſe games, ỹ deuil is in all poinctes, ſerued according to his deſire, in that the people do there, as did the Iſraelites: of whom it is written. The People ſate downe to eat & drink, and roſe vp to playe: At what time they forgat

EXO. 32 VER. 6:

PSA. 106 VER. 19 the Lord which had don so great wonders for them, attributinge their deliueraunce vnto a fylthy Idoll, which they had made lyke a Calfe: & CHRISOSTOM saieth that the Deuyll found out play: and therfore he aleged this reason: The people sate down to eat and drink, and rose vp to playe, in ỹ honor of a most fylthy Idol.

CHRIS IN MA. HOM 6

AMB. DE OF. FICIIS. LIB. 1. CA. 23. AMBROSE also, seemeth to abhorre such fond & vain pastimes. For he sayth, that Playes and pastimes seeme swēt and pleasant: when as yet, they are contrary to the rule of a christian: for it is not found in the Scriptures, how they ought to be vsed.

Meanynge, suche Playes & Pastimes, as were vsed to the hinderaunce of the Gospell: as no doubt, this Playe or Game that I now treat off is: for that it is cōmonly practised vpon the Sabboth day. And how it cōmeth to passe, I know not: that Officers and

and Magistrates do licence these Abuses, to be put in practice on the Lords Saboth: so that Proclamations, and warnynges are suffred to be made and geuen in Faiers and Markets, to draw the people vnto them: at whiche time they carry their Banners hanged vpon poles, with dromes and instrumentes played before them, proclaymig this their vanities to be holden vpō Sonday at such a towne, as though they should say: who so euer they bee that despise the Seruice of God, or that regard not the preaching of the Gospell: yea nor the commaundementes of God: let them resorte to such a place, and there they maye see, and heare the Deuyll serued, and all Godlynesse contemned: And who dare saye against vs: for we haue ȳ licence of Officers: and of those whych

Iustices geue Licences to breake the Saboth daye.

are in autoritie. These things I speak of trial & knowledge: therfore (o ye Maiestrats & Officers) dispence not w̄ such inc̄uentences: Licence none thus to abuse your autoritie, & to dishonor god in ỹ these, & suche like deuices be the mere practice of Sathan, to hinder ỹ gospel. And you ỹ be the procurers of these games vpon ỹ saboth daies: remēber ỹ although ye do it to further your liuing yet ye stand vnder ỹ Sentence of Gods curse: for it is writē. Cursed be he ỹ maketh the blinde to go out of his way: & al ỹ people shal say. Amē. DEV. 27 VER. 18 Which thing ye do, in deuising such snares, causing ỹ youth & ignorant, to folowe the peruerse pathes of your fond deuices which maketh thē to absent thē selues frō ỹ sermons, & frō other godly exercises in ỹ Church: But ye ought, if ye professe Christ & his Gospel to folow ỹ saying of S. Paule, Omnia 1. CO. 14 VER. 26

ad

ad edificationem fiant. Let all things be done vnto edifying. And you do these things to ỹ destroying & pullyng down of Christs church: and know ye therfore, thoughe the Justices do thus licence you to vnhalow ỹ saboth day: yet the Judg of al Justices wil not here in dispence wt you. But you wyll obiect, & say(as I hard my selfe) many do. That it is done to help ỹ poore, which by som mischaūce are fallen into pouertie: & what is he ỹ wil deny, but ỹ it is a good dede to help the poore? & therfore lawful to be done vpon the Saboth day: as Christ him self hath said. I answer, ỹ to vse any vnlawful meanes to help the poore is very wicked, & a great offence: for who soeuer will steale or rob frō his brother, to ỹ intēt he may relieue ỹ poore, doth break the cōmaundemēt of god, for ỹ he said. An Obiection. MA. 12. VER. 12

Thou shalt not steale: so doth he
EXO. 20 also, which to help ye poore, doth
breake the Saboth daye: For the
same God, that said: Thou shalt
not steale, said also: Remember thou
keepe holy the Sabaoth Day. So that
in Gods sight, it is as greate an
Offence to violate the Sabaoth
day, as it is to steale: or such like.

The Mõkes and friers wᵗ Nuns liued most abhomynably, & for a cloke of their wikednes: they gaue Almes.

And if this Obiection weare
of force: then might the wicked
Monckes and Friers: and suche
Idolaters, mayntayne their I-
dolatry & Superstition: for they
gaue almes & relieued the poore:
yet, for that thei brake the com-
maundemẽtes of God, they were
not to be suffered to remayne in
a Christian Cõmon wealth: for
that vnder pretence of holinesse,
and geuynge of Almes: they, not
onely dishonored God, in geuing
the honour due vnto hym alone,
vnto Creatures: but also procu-
red the

red the ſimple people to doo the ſame: whiche procured Gods indignation & wrath to fall vpon them in many places, to ỹ terror and feare of all thoſe that doe mayntayne ſuche wicked & open abhominations. And therefore O ye that maintayne thoſe and the lyke Abuſes of the Sabaoth Daye, by pretence of reliefynge the poore: heare what God ſayth vnto you. Ye ſhall not do euery man, EXOD. that which ſeemeth good in his own eies: but what I cõmaund you, ỹ onely doe. So that we muſt onely doo that whiche is agreable with Gods commaundement: & forſake our owne Inuentions. Therfor, it is to be wiſched, ỹ theſe deuices of men, which tende to the abuſe of the Saboth, & the hinderance of the Goſpell, were vtterly left, vpon the Sondaies to be practiſed: And theſe Siluer Games,

which I haue now spokē of, are cōmonly vsed in ỹ coūtrey, where the people are most ignorāt: and in Cyties and greate Townes, they haue other vayne deuices, and fond Exercises, to drawe the people trō Sermōs & prayers vpon the Saboth day. As Bearbaitings, & Bulbaittings: and many such vnfruitefull pastimes, tendyng to no cōmodytie, for ỹ common wealth: for which purpose, Paryth Garden at London is a place, whiche draweth a multitude vpon the Saboth day, from the hearyng of Gods word: yea, a place of dishonouring of god: for beside ỹ, it draweth a great nomber of peple trō ỹ church ī time of seruice & preachyng: it is a place of great swearing & blasphemie, of brawling & chiding: yea many times of fightyng & such lyke offences. And is there no place els in London, of recourse vpon the

Beares baytyng vpon the Saboth dayes.

Sabothday: I would ther were not; if it pleased God: (but alas,) both in London, other Cyties, and in the Countrey Townes also: there are many other places of concourse of people: As Dicyng houses, Bowling Alleys Fencyng Scooles: yea Tauerns and Alehouses: wherin are such a nomber of Ruffians and Cutters, (as they call them:) that those places are become ponge Helles, suche is their wickednesse. So that, the tender Ponglynges, beynge come of good Houses: and all others (once blynge suche places,) are as it were, translated, or chaunged into Monsters: bothe, in suche places spendynge their Money lewdly, and also learnynge to practice vngodlynes, and are nousled in Vanyties, forgettynge the Prayer of the Prophet

Dycing houses likehel.

PS. 119. P. 5. V. 5 Prophet Dauid, who sayde, O, turne away mine eyes, least they beholde Vanyties. So that to behold Vanyties, is vnprofitable vnto the godly, for that (as I haue before alleaged) al the Exercises of the Christians, should tende to edifie the congregation: but these Abuses that I nowe speake of, are verye snares and Baytes for the Ignorant, & places of offence vnto the Godly, for ỳ these Exercises vpō the Saboth dayes, are great lettes and hinderances, vnto the Gospell of Christe.

Beside that, at those places of gaming: many are vtterly impoueryshed, & brought to beggery: there consumynge their Patrymonye, at Dice, Cardes, & other fond and sinister meanes, which the Auncient Lawes, and holy Fathers, haue condemned: as I read of CICERO in reprouyng

ANTO-

ANTONIVS: saith ẏ his House was full of Dice players and Dronkardes. And we do know that by Auctoryte of the Scriptures, all thyngs which prouoke vnto euil are forbidden: but such Exercises, as Diceplay (and such as I haue before spoken of) doo prouoke vnto euyll: Therfore Diceplay, and the reſt, are by the Scriptures forbidden, and condemned: it is therfore to be wished that they were left, especially vpon the Saboth dayes refrayned: & among so many abused exercises, Dauncyng is cheke, and is so abhominably practised in these Daies, that it ought vtterly to be reiected and forsaken of all Christians: not onelye vpon the Saboth Dayes; but also on all other tymes to be lefte: And therfore I wyll speake particularly what I haue red against the

CICE. CONT. AN. IN. 3. PHI

the same, ỹ it may at least profit the godly & simple, though he not the obstinate and wilful, and by the way answer such obiections as seeme to defende the same.

Of the abused

Exercise of Dauncyng, commonly practised vpon the Saboth day.

Of all the abused Exercises, put in practise vpon ỹ Saboth Dayes, & many other tymes: I see dauncyng to be one of the greatest: whiche doth not onely hinder ỹ preachyng of the Gospel: but also nourish and encrease many other vices: as pride Whordome, Idlenes, & such lyke: for which cause not only ỹ godly fathers of ỹ Church, yea ỹ Scriptures it selfe, but also ỹ heathen Philosophers being wise men, Orators, Rulers, Kings & Emperours

Daughter i Marriage then Hippoclides of Athens, ỹ son of TISANDER. But when he saw him daunce to the Flute, moze then the vse of the Athentans was to doe: he said vnto hym. Thou son of TISANDER, hast daunced away thy mariage, oz lost thy mariage by dauncinge. Which Example, is to be marked: ỹ a Tyrant should espie suche vanytie and wantõnes in daũcing, that he refused Hippoclides to be his sonne in law, whose person, state and Condicion, did otherwise well lyke hym. The saiyng of Clystines.

SALVST, doth wzite ỹ dauncing is an Instrument of Lechezye, and therfoze to be auoyded. In Catilinario

And further, FREDERICK, the third Romain Emperour, many times did say: that he had rather be sicke of an Ague, then to exercise daũcing.

Againe, ALPHONSVS, kynge of CICIL, saith: ỳ a Dauncer doth nothing vary or differ frō a mad mā sauing ỳ he is mad, but all the whyle he dauceth: & the other is mad all ỳ while he liueth. And at another time being asked why he so much abhorred dauncing: he sayd, he ỳ would dance for wantōnesse or prodigalitie, may worthely be called a foole and a mad man. But surely, if Alphonsus were now alyue, & did see what kind of dauncings are vsed in Englande, I thinke he would call a great many Dauncers, by ỳ wel deserued name of fooles and mad men. Thus ye may se, how these sage and wise men, iudged of daunsynge: Some countynge it foolyshnesse, as LESBONAX: Some by condempnynge the same, as DEMETRIVS dyd: Some refusynge to daunce,

beynga

kednes daunced round about the same: but for ẏ their dauncinge, there was slayne .3 M. of them: this was then ẏ reward of their Idolatrous daũcing. Also ẏ wisdom of God by the Pen of Jesus Sirach, doth instructe vs thus: saying. Use not the cõpany of a womã that is a player & a daũcer: & here her not least thou perysh through her entycinge. Wherin we may learne, ẏ dauncing & playing, ar bices of entice mentes in al ẏ exercise the same: and ẏ such ar to be auoided whiche practise thẽ, for ẏ the effectes of ẏ same are wicked. As further we mai learn, by ẏ wicked, proud and wãton daũcing of Herodias Daughter, which caused Herod, by delightyng ẏ same, to graunt vnto her, what soeuer she would aske to the one half of his kyng' dome. And she demaũded for a reward of daũcing, ẏ head of John

VER.28

ECCL 9
VER.4

MA.14.
VER.6.

MAR.6
VER 22
23.24.

Baptist, being an innocent, & a iust man: yea, (as Christe saith) more then a Prophet: beyng too precious a Reward, for so wicked a labour: Oh proude promis, and rashly performed: Oh cruel demaund, & wantonly desired: Oh foule & sinful fact: & of al men to be hated: And thus you maye se the fruicte of Dauncinge: What Godly man will like of suche an exercise, that should cause such a mans deth, and which groweth dayly to more incõuenīēce amõg the Christians, it was so muche hated of ỹ godly fathers in ỹ primatiue church, ỹ they haue manifestly spoken theragainst, as of S. Augustin is writen. The Bishops (sayth he,) weare alwayes wont to restrain and forbid idle and wanton daũcings. But now a dayes, there are some Bishops which are present at dances, and also dasice themselues wt women

AVG. CONT. PETIL. CAP. 6.

So far ar thei of, to restrain this vice. Where note, ꝯ Augustin calleth daũcing a vice, and al vices are to be eschewed: therfore daũcing is to be eschued. And again the same August. saith: That it is better to dig on the Sabboth day, then to daunce therin, & it is known vnto al mẽ ꝯ to dig vpõ ꝯ Sabboth day, is to break gods cõmaũdmẽt: but August saith, ꝯ to daũce is worse thẽ ꝯ breaking of ꝯ cõmaũdemẽt. Chrisostom, where he treateth of the mariages of Jacob: We haue hard (saith he) of mariages, but not of daũces, which he there calleth deuilish, where he repeateth many & sũdry incõuentẽces: and among all, he saith: ꝯ the whole family is defiled, & ꝯ bridgrome and bride corupted by dauncing. And he sayeth further, where he wryteth of the Dauncynge of HERODIAS Daughter.

AVG. IN. PS. 32.

CHRY. IN GE. HO. 56.

That Christians do deliuer to destruction, not halfe their kyngdome, not another mans head, but euen their own soules: And he addeth more, that wher as, is such dauncinge for wantonnes & prodigalytie, ther the Deuyll Daunceth amonge them which may wel be, for that it is the deuyls seruice & because as the Apostle wrighteth, he goeth about like a roring Lyon, sekeinge whō he may deuoure. Thus we see the opinion as well of wyse and learned Philosophers, wyttye Emperours and Kynges, as of holy Scriptures and auncient fathers, as touching this abused Exercise, which might sufficentlye serue any honest and Godly man, but ẏ vnsaitiable minded, who are defenders of dauncing, wyll obiect and say. Why maye not we daunce? for godly Kynge Dauid vsed the same, in dauncynge

CHRY. IN MA. CA. 14.

PET. 5 VER. 8.

An obiection.

SAM 6 VER 14

cynge before the Arke, and also in his Psalmes, exhorteth the people, to prayse Gods name in the Daunce. Therfore if dauncynge were as euyll as you make it: the Prophet Dauid woulde not haue both daunced himselfe, and exhorted other to do the same. I answere, that for as muche, as the dauncynge of our tyme, and the dauncynge of Dauid are not alyke. For Dauid both daunced to praise God, and taught other to doe the same. PS. 149. VER. 3. answere

And our Dauntes tende altogether to vice, & the hinderãce of the glory of God: for if we cõpare the dauncynge of Dauid, of Mary Moyses sister, & of the Virgins which daunced after Dauids victorie, & the daũcing of our time togeither, we shal see great difference. First Dauid daũced not w̃ women, but alone onely in the 2. SA. 6. VER. 14. EXO. 15 VER. 20 1. SA. 18. VER. 6.

prayse of God: & Mary ỹ sister of Moyses, daunced, not with yong men but with the women: & the virgins which daunced after the victorye of Dauid, against that Philistine Goliathe, daunced, not mingled with men, as our daunces are vsed, as very snares and procurements of fleshli lustes beside ỹ continuall practising of the same vpon the Sabboth day, thereby to hynder the Gospell.

Another obiectiō. And yf som do further obiect, and say, (as I haue heard diuers my selfe) that for as much, as daunsing is a thynge indifferent, and also vsed of holy men & women: why may not we vse the same? I answere, that thynges indifferent, and of their own nature not euil, when they are abused and great inconuenience growyng therby: then are those thynges to be remoued & vtterly left: as for example.

We reade

We read of the brasen Serpent, which God comaunded to be set vp: that when it was abused, & Idolatrie commited vnto it: the good Kyng Hezekia, all to brake it: so that ye may se ỹ things not only indifferent, but also ỹ which god had cõmaunded to be set vp, by ỹ godly king was taken away and vtterly destroyde, wherin he pleased God. How dauncinge is now abused I haue before declared: & further, for ỹ it is a meane to drawe youth together, in time of preachyng & Praiers, wherby they continue in ignorance, beside many other harmes ỹ it bringeth with ỹ it. But some will saye, then take awaye Sermons also, and Sacramentes: for many heare the worde of God, somtymes, to their owne Condempnation, and manye eate and drincke the holye Misteries, vnto

NVM 21 VER. 9.

4. RE. 18 VER. 4

vnto their owne Iudgement:

Here we must know ỹ certayne thynges are profitable to saluation, being cõmaũded by ỹ word of God: which thinges ought by no meanes to be taken awaye. And certayne things are indifferent, whiche if we see ỹ they tend vnto vngodlynesse, they are not to be suffered. And this is the cõmon obiection of the Papists, to maintaine al their Idolatry, and superstition, whẽ ỹ we speak against their Images, their Idolatrous Masse, & popish garmẽts wherin was great abuse. Then (say they) take away the church, the Pulpet, yea: the word of god it selfe, for these were abused. But we must forsake al the fond Inuentions of men (specially, when they prouoke vnto euyll:) and cleaue vnto that, which god hath cõmaũded. And as for Ser-

The cõmon saying of ỹ Papists.

mons

mons, and the ministryng of the Sacraments, we haue the Law of God. But for dauncing, there is no cõmaundement geuen, no more then is for Masse, & all the popish ceremonies: so that these things may not be compared together. And as touchyng ỹ great harmes & manifould inconueniences, ỹ many times do happẽ in dauncyng, I haue partly shewed before: as pride, prouokyng vnto that haynous sin of whordome, and Fornicacio: yea, it is a nourisher of all euyll vices, beside that, which I chiefly do coplain of, (that is) the vnhallowyng of the Saboth Day: and beynge a meane to drawe youth from the Churches wherin all Christians ought to applye all that day in holy and Godly Exercises, vnto all lewdnes and Disobedience: practisyng in that their Dances fond

fonde and vncomelye Iestures, wanton and fylthy communicaon, with proud & vnchast lookes. These things youth do learne at such exercises, which things are incidente vnto mankynd by corruption of nature, & therfore had not nede to be practised: but such is the policye of Sathan that he procureth Scooles and teachers, for dauncing to be openly maynteyned. and as it is vsed in these dayes (I may say) w̄ S. CHRISOSTME, that ỹ Deuyl not only dauncth amonge them, but rather that he is the very Scoolemaster of dauncing: and wher the Deuyl is the scoolemaster, surely the Scolers must needes be euyll and endued with wickednes: for he that toucheth Pytche shall be syled there with, and he that is familiar with the proude, shall cloth him selfe with

athan
s the
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N MA.
A. 14.

CC. 13

with Pryde. And therfore all you Parentes, and Maisters, who haue youth vnder youre Gouernmente, restrayne them from vices, especyally from the vice of Dauncing: and learne by the example of that which happened vnto the Maydens and Virgins of the Israelits, which Daunced on the feaste Daye, in SILOTHE, and were rapted and caried awaye by the yong men of the Beniamites, whiche laye in waite for them. Thus did it happen vnto those Mayden Dauncers, whiche so wantonly obserued that feaste in SILOTHE: and such chauntes haue our Maydes and women, which in dauncing spende the Sabboth Daye, or any other tyme, that they do retune home to their friendes, somtime with more then thei caried forth, eyther IVD. VE. 20

eythes beynge ouercome by inticementes to commyt synne, or els prouydyng them Husbandes of their owne chusynge without the counsell and consent of their Parentes and friendes.
So that diuerse times, many that come of good Houses, and famous Progenie, doo matche them selues very basely.
By which meanes, they procure the displeasure of their best frendes: by whome if they had ben ruled, they should haue ben well prouided for: where now, suche as do yoke them selues so vpon a sodayne, and withoute good Aduisement and coũsel of friendes, doo for the moste parte fall into pouertie: by whiche meanes also they fal at discord betwene them selues, & can not agree together, and lyue vngodly, & so both parties many times fall vnto folye.
This

This is therfore the end of daun-
cing as it is vsed ī this our time,
especiall in that thei neglect the
worde of God, and the tyme ap-
pointed to heare the same, & geue
them selues vnto such vayne, &
wicked exercises. The lord ther-
fore graunt, that al such as haue
any charge of youth cōmited vn-
to them, may seeke by al meanes
they can, to trayne them in god-
lynes, and vertues lyuyng: and
that those which ar in auctoritie
may see a redresse for the due ob-
seruyng of the Sabaoth dayes,
amongst al sorts of people, both
olde and young. And also those
vayne, & lewde exercises, (which
I haue named) may be vtterly
abandoned, for that they tend to
no cōmoditie in ỹ church of God
but rather hynder the Gospell of
Christ, and doe nothynge profit
the common wealth, but rather

are causes of great incõueniẽces and ỹ Lord for his mercy, graunt that the leaders of the flocke, (I meane ỹ Ministers of ỹ Church) may boldly, rebuke vice & sinne without respect of persons: and that they may leaue al vanities, and worldly lustes, wherwith a great nomber of them are as yet infected, for whose sake and Admonytion: I haue wrytten this that foloweth.

A warnyng for all Popysh Priestes, and carelesse Mynysters.

The ignorance and blyndnes (as yet remayninge amonge the people) can be attributed to nothyng so much, as to the negligence & slouthfulnes of those ẏ are in the Office of the Ministrie in ẏ Churche of God, (I mene not of al) for I know ẏ in the Church of Englande there were neuer so many learned, godly and paynfull teachers, (the Lords name therfore be praysed) but yet (a las) in cõparison of the people, there are but few, which labour & take paynes in ẏ Lordes Viniard, so that we haue great cause to pray that the Lorde would send more laborers into his haruest, for so did our Sauiour Christ warn vs in ẏ Gospel saying:

The Popysh priestes, and neglygẽt Mynysters.

Ipsa quidem messis multa, operarii autem pauci, Rogate igitur dominum messis, vt emittat operarios in messem suam:

MA. 9. VER. 37. 38.

The harueste is great, but ẏ laborers are fewe: pray ye therefore the Lorde of the harueste, that he wyl send forth laborers into his harueste. We must therefore pray for laborers, and not for idle loyterers, but to pray that God wyl rote them

oute of his Churche, & plant labozers in their places: therfoze O ye that woulde be called Pzieſtes, call to your remembzaunce ỹ ye ſhould be labozers, fæders, Watchmen, lyght, ſalt, and teachers of Gods people, foz you are called foz that purpoſe, and not to mumble vp a popiſh maſſe, trentales and dirges, & ſo to receaue the mylke and fleece of your flock, nothyng regardyng though they wãder abzode and periſh foz want of fode and paſture. Whiche if they dw, then ſhall their blonde be required at your handes, foz ſo the Lozde hath by his Pzophet pzonounced, and therfoze you ought to gene the moze hede to your calling and office, foz the charge is great, and the accompte to be rendzed is ſtraight, without any diſſimulation, befoze hym that wyll not be mocked, and thinke you not, but that it wyll come ſhortly ſo to paſſe, foz though ye may blynde men with ſubſcribing and reſcribing, with cantyng and recantyng, with turnyng and returnyng, and all to ſaue your benefices pluralities and totquots, yet your coldnes in religion, your mumblynge vp of Seruice, ſo faſte, that ſcarſely ye may be vnderſtanded, & that alſo in a cozner by your ſelues, turnynge your faces from the people, your ſhozte tarience in the Churche, and many ſuch lyke

EZEC. 3. VER. 17 18
EZE. 33. VE. 7. 8

lyke thynges do playnly testify what ye are, namely cloked papists & hipocrites. Beside that ye bring in contempt amõg those whom ye so blyndly led, al ỹ godly Ministers and paynefull preachers of the Gospell, & ye wyll not sticke, in corners priuelye to slaunder them, and all to brig the Gospell into hatred, and vpholde (as much as ye can) papistrie and superstitiõ, being within full of venime and deadly poyson: but the Lorde wyll reueale your malyce, and bring your conspiracies to naught. Call to your remembraũce therfore, your owne wayes, examin your cõsciences by the word of God, how blindly ye haue led the sely soules, in superstition and wicked Idolatrie, repent you of all your popish masses that you heretofore haue mũbled, study to teach those whom ye haue defrauded võ vanities so long: so shall ye make recompence, for your former wickednes. And as ye (for the most part) passed your time in idlenes (yea worse then in idlenes, as in drinkig, playing at Dice and Cardes, bowling, Huntyng and Hawking, with such lyke vayne and vnprofitable Exercises, yea contrarye to your vocacion and calling. For in reding ỹ Scriptues you shal find it written thus, by S. Peter, where he sayth. Pascite quantum in vobis est gregem 1. PET. 5 VER. 2.

Christi, curam illius agentes non coacte, sed volentes. &c. Fede ye Christes flocke as much as lyeth in you, takinge care of them, not as being compelled, but wyllingly: not for the desire of fylthy lucre, but of a good mynde. Thus should all those that haue ỹ name of Shepherds do: fede
ACT. 20 VER. 28 fede. This did ỹ Apostle S. Paule also geue in charge to ỹ Ministers at Ephesus saying. Attendite igitur vobis et cuncto gregi. &c. Take hede therfore vnto your selues, and to all the flocke, wherof the Holy Ghoste hath made you ouerseers. Christe also hath comaunded, fede my Lambes, fede my Shepe, If we loue Christe this must we do, vpon this must we geue al our attendance, to this ought all our trauel be applyed, for that of this shall we render an accoumpt: Therfore all ye poppish Priestes, and careless Ministers. Read the Epistles of S. Paule vnto Tymothe and Tytus, and there shall ye se your Office described, how
1. TIM. 3 VER. 2. that the Minister must be διδακτικὸς that is, apte to teach, not geuen to drinking, no fighter, not greedy of fylthy lucre, but holdyng the misterie of Faith w̄ a pure concience, but al this notwithstanding, (with griefe I speake it) howe a greate number bestowe their time in lewdnes, it is to manyfeste, which causeth the ig-

norant

nozant to slaunder the Gospell, and to frequent wickednes, for seing that those which should be the leaders and guydes of the flock, are, either blind them selues and so can not leade arighte, or els hainge some sight in Gods worde, wyll not for slothfulnes & vanities to gether, once put one steppe forwardes to leade the people in the right path of Christes Gospel. Well, take hede vnto your selues, for as I said before, God will not be mocked: for Quicquid seminauerit homo, hoc et metet: what so euer a Man sowet h, that shall he reape: yf you sow accordinge to your fleshly desiers, superstition, Idolatry, slothfulnes i teaching ỹ word of god: Dicinge, Cardinge, Dauncinge, & suche lyke vanities, then shal you answere for the bloud of those ỹ perysh, through your fault. Therfore let no tyme scape you, in studyinge to teach those ouer whom you haue charge, & shew your selues wholsome examples vnto all people, rebuking by the word of God all vices, and cheifly those whiche are practised vpon the Sabboth dayes, beynge a great hinderance vnto the passage of the Gospell: Which if ye do, you shall discharge your owne Soules, and helpe to buylde vp Christe his Churche, and so receyue your Inheritaunce GAL. 6. VER. 7.

rytance with the Saiuctes of God, in his euerlastynge Kyngdome: Whiche the Lorde graunte vnto vs all, throughe Jesus Chriſte. Amen.

FINIS.

Imprinted at London, in the vpper ende of Fleete lane, by RICHARD IOHNES: And are to be sold at his Shop, toyning to the Southwest Doze of Saint Pau[illegible] Churche. 1572.